

Ignorance and Error
REPROVED:
BEING AN
ANSWER
TO SOME
QUERIES
That one
JOHN REYNOLDS
Wrote to Two of the People called
QUAKERS.

By **THOMAS TAYLOR.**

L O N D O N,

Printed and Sold by *T. Sowle*, next Door to the *Meeting-house* in
White-Hart-Court in *Gracious-street*; and at the *Books* in *London*
hall-street near the *Markes*, 1697.

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By THOMAS TAYLOR.

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Printed and Sold by T. Smith, next Door to the Meeting-house in
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 Bell-Street near the Market, 1807.

THE
EPISTLE
TO THE
READER

WHEN the Lord God of Eternal Power began, by his Spirit, to move in these Nations, in the time of Trouble, and there was an Opening in the Gates for the Lord of the Millen to work out it self, then every one began themselves to the Principles and People that agreed with the Working Principle, and as it were, and so there came a Rising up like and Knowledge of those rising Souls, according to some thing most obvious to the Eye of the World, and so they called some by the name of Presbyterians, some Independent, and the like: For, as for those called Prelatical, they were not of such a pressing Nature, as to seek forward much after the Spiritual Kingdom, but rather Breathed after their Old Form, how they might come to this again, (without the former Troubles) to lie down in that: But those called Presbyterian or mixed Independent (in answer to whose Queries, or one of them, the ensuing sheets are) they seemed so Zealous while the Worlds Power countenanced them, as though they would have taken Heaven, as it were by force; and not only so, but even of late also, since the Second Charles came in, and they began to be put out of their high Places by some old Incumbent, as they call them, or upon some other Account, as Zeal or so, yet did some of them keep up their Custom of Preaching amongst People in publick, where they could get place or audience, in so much that the boasting Spirit began to get up in some of them, as in this John Reynolds, as though nothing should stop their passage, and so would have all accounted Liars that had said ~~and~~ ⁱⁿ ~~the~~ ^{the} Country: But behold the Wisdom of God in suffering things so to come to pass, that all things might be fully manifest: And so an

1662 All of Parliament must come out against them, unless they will Con-
form. And then lo, behold this shower of Rain forces in their ten-
der Heads, as not being able to endure the sharpness of the Storm,
for want of the true Spiritual Armour: For Words and Profession
could never secure any from the Fiery Trials that are still ordered in
the Wisdom of God for the manifesting of every Seed: So if these en-
suing answers may be serviceable unto any of these Zealous Hearts to
provoke them to a further search of themselves, and be a means now
when they are something low, to give them a sight of any thing wherein
they have Sined against God, and Erred from his way of Life, and so
to move them to Repentance, it will be well, and a gladding of my
Heart, and of my Brethren, who cannot but desire and endeavour, not
only theirs, but even the good of all Men; yea, of them, that either
in times past have, or at this day do shew the greatest Enmity against
us; for we know, they none of them understand aright the Innocency
of our Hearts to them, and the Fear and Love of our Souls to God and
his Truth: for if they did, how could they forbear to Love us: But
Glory to God for ever, that hath given us, not only to believe, but
even, as need is, to suffer for his Name and Truths sake, and to pass
by great Offences done to us, which in Love to the Soul we could desire
might be also the Portion of all that name Truth, Rests God Ser-
vant.

Thomas Taylor.

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Ignorance and Error

REPROVED, &c.

JOHAN REYNOLDS, A Paper of Queries (coming to my hand) as seems from thee to *John Firch*, and *John Payton* of *Dudly*, and weighing it well, I could not but in obedience to God write something to it, not so much for the use of these two young men, who by the Light that God hath raised in them do see thy deceit therein, as for the sake of some simple people who are as yet admirers of thee, and deceived by thee, and such like who under a pretence of zeal for the letter of Scripture, and things you have set up in your wills under the name of Ordinances, not knowing nor considering that Christ is come, the end of all things to them that believe: Though you may sometimes unwillingly light on Scriptures, that speaks the thing; and so if by what here may be said, the Truth may more appear, and their simple Souls be helped, God will be Glorified, and that will be Reward sufficient: But before the Queries themselves be answered, something may be said, to that which goes before them in that Paper, and from that I have noted the nature of thy Fawning, Flattering, Self-contradicting and Confused Spirit; but to hide that from the Light, thou backs thy sayings with quotations of Scripture, as though mentioning what the Holy Men of God spoke by the true Spirit, could prove that to be a true Spirit which acts in thee: Nay, nay, the day is dawning Praised be God; and the Sheepskin no longer can hide the Wolves from being seen of the Lambs of Christ, for such bear Christs Voice and follow him, and so are Children of the Light, but the Stranger they will not follow, though he may Paint him self over never so cunningly with words, but all your fair words in the beginning of your work, ye Fair-sayers, whether in Pulpit or in Press, is but to make way for your Sling that follows, for you resemble the Scorpion whose Sling is in his Tail, mentioned in *Revelations*: for the end of all thy fair words here, is but to draw these young men from the simplicity that is in Christ, and his Light that Lighteth every man that cometh into the World, for the great Malice of thy Heart, is against the sufficiency of Christs Light in every man; and so would have something to be added to it from without, that so thou may'st bring in thy

1662 own traditions; but what condition shall one gather by thy words, these two Men *John Finch*, and *John Payton*, were in at the writing of these *Queries* to them, for one while thou seemest to apply Scriptures respecting the conditions of the unbelieving Jew to them, and another while thou applies those that respect the condition of pretty well-grown Christians: But however the sum of all is, to persuade them from following the Light of Christ in them, as not being sufficient, and so thy love is not testified unto them in Deed and in Truth, as thou say'st it is, but in meer Hypocrisie and Deceit, as may further appear: But what is that Soul enlightning Commandment *Psal. 29. 8*, Whereby thou seemest to desire they may be enlightened? Is it thp letter without, or the Light of Christ within? If thou say the letter, as thou must say, or else thouwert the whole current of thy Doctrine, and then all that have Eyes may see thee to be an outward Jew only; But if thou say within, it is the Light of Christ that shineth in Darkness, *John 1.* which at the Commandment of God shineth out of Darkness, *2 Cor. 4.* to give the knowledge of Gods Glory to Man in the Face of Christ, then the business about Sufficiency of the Light between us is as an end, and the Truth stands over the from thy own words. The next is, when thou hearest the Scriptures mentioned thy Windy, Slightly, Craspy Doctrine of Deceit, *Eph. 2. 12.* then thou shoudst say being at the Innocent, and wouldst have people believe that is to be applicable to who preach Christ and his All-Sufficiency in, and for every one that can Receive Him, who is near every Man, and by his Light shineth to Conviction and Judgment in every Man, who would have all Men to be saved, and come to the knowledge of his Truth, which is in the Heart and in the Mouth, but this was the Apostles Doctrine, and so not to be condemned in us, but thou goest on, telling of two ways of Deceiving, the one thou namest the upper way (which thou say'st) is by Philosophy, the Traditions of Men, Rudiments of the World, and Sciences falsely so called: And Praise be God, thou art as it were forced by the Light in thy Conscience to requit us from being of this Number; but truly the Light in our conscience tells us expressly, that thou *John Reynolds* art one of them that are in this upper way, as thou callest it, of deceit, for of Philosophy, Traditions of Men, Worldly Rudiments, and false Sciences is the Body of thy Divinity made up, as well as other of thy Brethren the Hirelings thou would'st condemn, for the difference is not in the nature of your Doctrine, but in the form. And so though an Idol of Gold appear more beautiful than one of baser mettle, yet it is an Idol still, and so you are both in the Fighting and Persecuting nature, as all Idolaters are; *Ephraim* against *Manasseh*, and *Manasseh* against *Ephraim*, but both against *Judah*; one for the Common-Prayer, another for the Directory, but neither

ther will own the Lambs Light in you, to Teach and Guide you; and so though you may have a Form of Godliness more Painted than they, yet denying the Power (Christ in man) you are all alike to be turned away from: And so *John Finch*, and *John Payton* in turning from thee, as well as the other Formalists, are excusable; and though thou goest about to perfwade them from the Truth, by telling them of a lower way of deceiving by a voluntary Humility, and neglecting of the Body, and wearing a rough Garment to deceive, which thou would'st intimate to be our condition, yet this will not deceive their minds, if they keep to the true Light of Christ in them, for in that they feel our Garment to be smooth and sweet, through the Fathers Love, not rough or hairy, as the Hypocrites is, who kill one another about their ways of Worship; but for voluntary Humility in the will offered up by heaps, which is no better than filthy smoke in the nostrils of a pure God in this day; and Praised be God that hath brought us from this into the true Humility: but how thy words of accusing us here of neglecting the Body, and afterwards of Drunkenness, can agree, let the wise in Heart consider; but all in thy changeable nature and unstable must needs be Self-contradictors; and so who be the Thieves that Christ in this day is Crucified between, is thus far in part, and will afterwards God willing more appear. Also it is observable from that Preface of thine further, where it is said that this latter, *viz.* Namely, the lower way of deceiving may possibly prevail, though not with the present Multitude, yet some unstable Souls that have been none enlightned and have tasted the good Word of God, and the Power of the World to come, but are not yet rooted and settled in the Truth and grace of the Lord Jesus Christ; then I say, thou need'st not fear any of thy followers to be deceived on this manner, for none can be savingly enlightned who denies the sufficiency of Christs Light, the Grace of God, which hath appeared to all Men; yea, in their Darknets shineth, though the Darknets comprehend it not, as thou dost not; and none can say in Truth they have tasted the Good Word of God who puts the Letter for it, and denies the sufficiency of Christs Light, which is his Word nigh in the Heart and Mouth, as thou dost; nor none can truly be said to taste the Powers of the World to come, who deny to bow their Hearts to the least Measure of Christs Light in them, accounting it insufficient, as thou dost: And so it is the real Believers that had need to take heed of being Deceived, with fair Shews and rough Garments, for the Hypocrites are deceived already: But what Doctrine *John Reynolds* doth judge in these he calls silly Seducers and Quakers, to be amiss, and by these two men he writes unto to be taken heed of, may gathered out of these Querles, to instance some.

1. Because they say Christ Lighteth every man with a sufficient Light that cometh into the World

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2. Because they say, That the Measure of the Spirit of God in man is the true and certain trier of all Spirits.

3. Because they say, Christ himself and not the empty declaration without, is the Word of God.

4. Because they say, Christ the better hope, being come, unless perfection thorough him is attainable here.

5. Because they say, Judgment is committed to the Saints even whilst they are in the Body, and therefore such may judge; and yet, say they, it is not flesh, but Spirit that judgeth all things.

6. Because they make Conscience of saying *Thou* and *Thee* to a particular, which is the plain Language.

7. Because they say, that all Honour, and Glory, and Worship is to be given to God alone, and not to any Creature.

8. Because they say, The true Church is in God, and so no Unrighteous One in it, or of it, and so can neither call the Wicked God's Church, nor a House of Wood and Stone his Church.

9. Because they cannot own the Worlds Sprinkling of Infants with a little outward Water, for Christ's Baptism; and because they cannot own that for a right Communion, which is in Sin, and who eat Bread and drink Wine in Remembrance of a Coming of Christ, which they say shall never be while they are here, and the like.

But now something, the Lord assisting, may be spoken particularly in Answer to the Queries themselves; and the first of them is this,

Query 1. First Question; If that Light which is within every Man that cometh into the World, be sufficient without the Preaching of the Gospel, how is it that Heathens know little or nothing of the True God?

Ans. To this I answer, That thou run'st here upon a false Ground, and so draws this and the rest of thy stumbling Consequences from thy own Imaginations, not from our Words, for we do not Exclude the Preaching of the Gospel from the Light, nor the Light from it; but say, *That is the true Light that Lighteth every Man that cometh into the World*; one loves the Light, believes it, and follows it, and is led to God, and so saved by it sufficiently; the other hates it, and it is his Condemnation: And this is the Gospel Preaching, and this Light of Christ in every Man is the Light of the Glorious Gospel, whether it be declared of to the outward Ear in Words or not; but he that Preaches not this True Light, Preaches another Gospel, though there be not another Gospel: And I say unto you, all People, if a seeming Angel Preach not this Gospel of Light, this Grace of God which brings Salvation, which hath appeared to all Men, and is the Saints Teacher and Keeper, he

is to be accursed: But whereas thou tell'st of Heathen: Answer, All are Heathens now, and Ignorant of the True God, who know nothing of the sufficiency of the *Light that Lighteth every Man that cometh into the World*; but thou askest in the end of that Query two very Childish, Questions: The first, Why we exhort all Men to follow the Light within, if that be sufficient? I answer; Because it is sufficient, therefore do we Exhort all Men to follow it, for that which is not sufficient is not safe to follow: And so you that are so full of words, and ignorant of the Sufficiency, beat the Air and deceive the People, keeping silly Women ever Learning, and never able to bring them to the knowledge of the Truth, which perfects to God all the comers thereunto. Thy second Query there, How could the Word of God be called a Mystery hid from Ages and Generations, but now is made manifest, if the Light within be sufficient? And then quotes *Eph. 3. 2. Col. 1. 25, 26. Mar. 11. 25.* I answer, That it was within, and sufficient when it lay hid as a Mystery, till God's full time came of revealing it; and therefore Christ compares it to many Powerful and Precious, though hidden things, and of little account to the outward view, as to a Grain of Mustard-seed in the Earth, to a little Leaven within much Flour, to Treasure hid in the Field; and Christ said to the *Pharisees*, that God's Kingdom was to be found in Man, he excludes none, and those Scriptures thou sett'st down prove for this Truth, and against thy roving Mind which is in the outward observings, thinking to find the Kingdom there, when Christ saith, it cometh not that way, see *Luke 17. 20, 21.* What, wilt thou conclude it was not, because it lay hid? What *Logick* is this? Doth not *Paul* there say, that the Mystery which was so hid, and which he by the Spirit now Preached, which was Christ in the Gentiles the *Slope of Glory*? And Christ was Light; and to this Light he warned every Man to take heed; but the little Children, not the Masters, obey the Voice, and so are led into the Understanding of the Mystery.

Qu. 2. In the next general Query thou askest, Are not the Scriptures the Words of the Lord, whose Words are they? And why is the Scripture so often called the Word of God, and the Word of the Lord? And for this thou brings many Scriptures, as *Exod. 24. 4. 2 Kings 20. 26, 27, 28, 29. Psal. 12. 6. Jer. 36. 4, 6, 8, 11. Acts 19. 10. 2 Cor. 2. 17. 1 Thes. 1. 8.*

Ans. To this I say, First, That the Holy Scriptures were given forth by Holy Men of God, as they were moved by the Holy Ghost, and so they may be called the Words of God, or of the Lord, not that Spirit and Living Word, but that those Scriptures prove what thou bringest them for; to wit, that the Scriptures or Writings without, is there

called

1662 called the Word of God, is not true; it is said indeed in that of 2 Kings 20. 16. That *Isaiab* said unto *Hezekiah*, *Hear the Word of the Lord*; and *Hezekiah* said, *Good is the Word of the Lord*; and in other places of Scriptures, that the Word of the Lord came to the Prophets; and that in the fore-mentioned place of *Acts*, and *Corinthians*, and *Thessalonians*, mention is made of the Apostles Preaching the Word of God; all this is true; but of *Exodus*, and *Psalms*, and *Jeremiah*, mention is made of Words; but what doth all this prove, but only that the Word came to Holy Men, this Word was God, and as this Word moved in them, and gave them Wisdom and Utterance, they writ or spoke forth Words as a Declaration of what was in the Mind, or Word of God, or what God was; and what, though the Scriptures may be thus called, The Words of the Lord, or his Prophets, or Apostles, Acted by his Power, which we never denied; this is nothing to the Hypocrites, who use their Tongues to say, *The Lord saith*, when he never spoke by them, but make a Trade of the Scriptures for filthy Lucre, and by their much pressing the Declaration to be the Word of God, have quite clouded the Word it self (Christ, from whence true Words come) from the Peoples Minds, so that scarce any have any true Living Feeling after God in his Word Christ; for in the beginning was the Word, before all Declarations, and shall be after all the Peaceable Life of all that Believe for ever; So that the Lord saw it good to stir up a People in these days to be True and Living Witnesses of the Word, for the stopping of the Mouths of all such as have gotten the Words, as Thieves from others, and so kept People in the form with themselves, always Professing, but never Possessing the Power which the Scripture Witness unto; and so the Letter and empty Words kill'd and do kill; but now the Living Spirit and Living Word being Witnessed, the Scripture is owned in its place; and Resurrection to Life being felt, the Crown is set upon the King's Head, whose Name is called *The Word of God*, who was, and is, and is to come, over all God Blessed for evermore; and it is considerable, that the Ministers of Christ are never called Ministers of the Letter, or Words, but of the Word and Spirit, 2 Cor. 3. and that Christ and his Apostles mentioning the Prophets Words, usually called them *Scripture*, and not *The Word of God*, as the custom of Hypocrites is now; *All Flesh is Grass*, and all outward Sounds and Signs vanish, but the Word of the Lord that endures for ever; and this is that Word which, by the Gospel, (the Power of God) is Preached, and by nothing else savingly; which, when understood, People are One, but not before; for it is the weakness which is like the Womans speaking, makes Dissension; so let the Scripture have its due, and the Word of God its due, and all is Beautiful in its place.

Query 3. In thy third, thou askest, How shall we know whether the Spirit that speaks in us be the Spirit of God, or an evil Spirit, but by trying them by the Scriptures? And for this thou bringest 1 John 4. 1. *1st* 8. 19, 20. *Acts* 17. 11. *John* 5. 39. then thou replies, and as it were says, If you say we know the Spirit to be of God, because it convinceth of Sin; then I ask, how do you know that to be Sin, but by the Scripture? For this thou bringest 1 John 3. 4. *Sin is a Transgression of the Law*; and afterwards says, If we say that Spirit tells us it's of God, or that we know it but by its Fruit, how do we know it not to be a lying Spirit; or how do we know the Fruits of the Spirit but by Scripture?

Ans. Now, I say, by all this it plainly appears, that thou art no Gospel-Minister, no Minister of the Spirit of God at all, but art a meer talker of the Letter and Law, not knowing what it saith, nor whereof it affirmeth; for doth not the next Covenant run thus, *I will put my Law in their Hearts, and in their Minds will I write it*, Jer. 31. 31st and Heb. 8. 8. and the Apostle that said unto his Brethren, *Try the Spirits*, in that place 1 John 4. 1. did not say, you have a writing without by which you know all things, but you have an Anointing from the Holy One, and this abides in you, and by this they know all things, 1 John 2. 20, 27. according to what Paul in 1 Cor. 2. 15, 16. saith, *The Spiritual Man judgeth or discerneth all things, but is judged or discerned of none*; for the Natural Man knows nothing aright, though he may have all the Scriptures to talk of without him; and though he may cry up in appearance, even as *Isaiah* said to the Law and to the Testimony, yet he never goes to the Law or Testimony at all, for the Law is Spiritual and Inward, and the Testimony of Jesus is the Spirit of Prophecy, as saith Scripture Declaration; and by that Spiritual Law Paul came to the knowledge of his Sin, to Humiliation; but while he was but a Professor of the Law in the Letter, he was alive without Law; but when the Commandment in Spirit came to be felt nigh in the Heart, then Sin Revived and he Died: And so will *John Reynolds* dye when the Law indeed he comes to feel, but he is yet alive without Law, and from that Ground comes all these Queries of his to stop, if possible, the Holy Seed from coming out of Egypt; but the Lord will break all Bonds for his Elect sake; so that in a few words, take away from this *John Reynolds* the Letter, and by his own words he is as blind as a Beetle; for he Questions how a Man can either know the true Spirit, or Sin, or the Works, or Fruits of either good Spirit or bad, but by the Letter, so that his Eye is in the outward Book, and so no Letter, no Preacher. For, *John Reynolds*, did the Apostles hold forth a Letter without them to be an Eye to the World? Nay, nay, they were to

1662 turn the People to the Light of Christ within them; that thereby they might see the Light out of all Darkness and false Worship; For in thy Light, saith David, we shall see Light: O the Riches of the Grace of God that hath delivered John Fince and John Payton from this Blind Guide John Reynolds, whose Eye within is yet shut by the god of the World! 2 Cor. 4. 3, 4.

Qu. 4. Thou Queriest, whether the Saints in your times are more perfect than Saints in Scripture times? And the rest of this Query is to plead for Sin, and against sinless Perfection; and in the Conclusion of it, thou say'st, we cannot shew you one Man that ever attained it.

Ans. Yea, to this I say, Through the Lord's great Love we are able to hold forth to thee, and all the World, one perfect Man; yea, such a One, in whose Mouth there was and is no Guilt; who did, and doth good, and sinned not, nor doth sin; who was in a sinless Perfection, and of such a Man will we glory, not of Self, nor of Flesh, but in him who is made unto us of God, Wisdom, Righteousness, Sanctification and Redemption, who is more perfect than Thousands under the Law were. Go to then, to stop all Mouths, the Gospel-day is Witnessed, Praised be the Lord, and in Perfection of Beauty do true Believers now Worship, and the Righteousness of the Law is fulfilled in such who walk not after the Flesh, but after the Spirit; so John Reynolds to thee, and thy Company, I say, Arise, stand up from the Dead, come out of your own times where there is none perfect, for your times pass away into nothing; but for Scripture times (that's large, it is not, as thou would'st insinuate) ended yet, for the Scripture is the Lord daily fulfilling, and will do it until time shall be no more; which ~~but that hath~~ *an Ear to hear, let him hear*; and not only they, but a Hundred Forty Four Thousand sinless perfect Ones are mentioned Rev. 14. 25, with many more; see also Chap. 7. Vers. 9. 14. *an Innumerable Number*.

Qu. 5. And for thy fifth Query, where thou say'st, if those that are called Quakers esteem themselves the only true Christians in the World, then would I know where hath been their Church this 1600 Years.

Ans. To this, I say, here thou manifestst thy self again; what stumbling is here in thy dark-Mind? This is like the Papists Arguments to Protestants; but to this may be easily answered, that if it be manifest to the Conscience of any, as Praised be God it is to many, that we are of God, such a one will never ask such a Question as this: But now to you who cannot own the Light in your Consciences, we cannot be manifest, because the World knows us not; and then ask, where hath your Church been? I say, it hath been ever where it is at this day; to wit,

wit, the Church which is in God and Christ; which, when thou comest to the Light of Christ within thee, then thou wilt see, but till then we must be content to lye hid from thee, and all Dark Minds, and so to bear Christ's Reproach; but to all my dear Brethren in Christ, I say, Behold what manner of Love the Father hath bestowed on us, that we should be called the Sons of God, Fellow-Citizens in the Heavenly *Jerusalem* with all the Church of God, First-born of God, whose Names are written in Heaven, therefore the World knows us not, because it knew not our Head first, 1 John 3. Heb. 12. But as for thy telling of Esteeming Self, and the name *Quaker*, and the like, thou may'st take those words in again from whence they came, for Self and Names of Mens giving we deny; and Glory in the Cross of Christ, where the Name of God is known; and as for the rest of thy Queries, which tell of our unableness to give a Proof of such People as we, before the last twenty Years, or so; who placed Religion in *Thinking* and *Theeing*, and refusing to put off their Hats, and wear Decent Ornaments in their Apparel, and it is such frothy stuff that it Shames thee and thy Profession; but thou may'st know, that though you may do what you will that are without Law to God, yet we are taught to fear the Lord, and whatsoever is pure, to mind that, and so our Religion stands in Christ, not in outward Appearances, though the outward be all thou canst see, and so stumbles at the meanness of it; but what are those Decent Ornaments in Apparel thou tell'st on? Is needles Points, and Laces, and Ribonds, and such filth? Then surely all Saints are one with us here; but for that thou say'st, we Rail against Priests Tythes, Idols Temples, and Idols Worship, being such as yours; I say, though Railing we deny, yet we can easily prove by Scripture, that Holy Men Cried Vehemently against false Worships and Worshipers, who were guided as you are in all Ages; but as for that, thou say'st, We Rail against Baptism and the Lord's Supper, and Singing of Psalms, thou art found a great and false Slanderer in this, for to let pass the word *Railing*, we deny that we so much as speak against Christ's Baptism, or Supper, or his Singing, or that we take upon our selves to condemn any to Hell; but this we say, That no *Unrighteous* One, or *Hypocrite* hath any Inheritance in the Kingdom of God, or of Christ, and he that is not with us is against us; which Words will be hard and heavy for many to bear; and as for Christ's Baptism, and Supper, and Singing in and with the Spirit we dearly own, but the Hypocrite and their Leaven we deny.

Qu. 6. The next Query is something to the former purpose, and so that which is said may serve for that; but thou addest a great and wicked Lie and Slander, in saying, we condemn the most Eminent Saints and Martyrs, for thou say'st, they were not of our Minds; and thou seemest

1662 seemest much Troubled, that thy self also (whom thou hast so high an esteem of) could not pass the Censure of those thou scornfully call *Quakers*, have any of them called thee *Deceiver*, and the like? I say, see if it be not true that might be thus spoken unto thee; for it is no Derogation to the Honour of Truth, to say, the Truth it self may call a Deceiver, false Accuser, and Reproacher, by their proper names: For in *Matt. 23.* and *John 8.* see Christs Language to the Hypocrites of those Days; so the Error was not in Christ his calling them so, that were so, but in those *Pharisees* there calling Christ a Deceiver, and Devil, when he was not so, nor could be; and for the most Holy and Zealous Christians amongst you, that thou say'st, had the like Names from us: I answer, if any under the Name *Quaker* called thee or any of thy Company otherwise than they, in the Light, saw true, or could make good, they were to blame; but if any in Truth have declared your Inward Condition to you, though under such Terms; you ought rather to repent, than to kick and spurn at it in your hard Hearts; for *it will be hard for you to kick against the Pricks*; and for Spewing, you may take that to your selves, whose Throat is an open Sepulchre, wide opened against all that are Holy and Zealous in Christ, to separate from you, and witness against your Deceit: And so if those thou callest Holy and Zealous Christians amongst you, together with thy self be weighed in the Ballance of Truth, it will appear you are as far from that State, as the *East* is from the *West*.

But I demand how thou knowest the Saints and Martyrs were not of our Perswasion and Practice? for thou dost not judge with the Light that is Pure and Spiritual, as is manifest, nor see with a single Eye, but only judgeth with thy Evil Thoughts and False Imaginations; for we say in a few words, that our Mind and Practice is to believe on the Name of the Son of God, that true Light that *Lighteth every Man that cometh into the World*, and to love one another, and to labour to keep a Conscience void of offence towards God and all Men: And I read that the Saints and Martyrs were of this Perswasion and Practice with us, and so we have a Cloud of Witnesses, both Ancient and Modern, of the Truth of this our way; and so if thou hast Books that tell of other manner of Saints or Martyrs, I deny both them and thee, in calling them Saints, who are not; for the Saints of God and Martyrs of Jesus are one Body in all Ages, not loving their Lives to death, that so they might always keep to God's manifest Truth in them without denying it before Men; and this is that which the Lord God hath wrought in us poor Despised People, to the Glory of his Grace in this his day, that no Flesh might Glory, but as it is written, *Let him that Glorizeth, Glory in the Lord, who alone is worthy.*

Qu. 7. But in thy seventh and next Query, thou thinkest thou hast gotten something against us, because, say'st thou, we use to cry against you as Hirelings, and that you would Preach no longer than People put into your Mouths; but now, say'st thou, it's manifest that many of these are ready to lose all for the Testimony of Jesus, and to Preach the Gospel freely though it be in danger of Imprisonment.

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Ans. To which I answer and say, That the Testimony of those thou scornfully callest *Quakers*, against you, stands firm and true, for all these thy high swelling Words of Vanity; for we know none of you Preaching freely as yet, and the reason why you talk in the form, you do it because you cannot keep your fat Benefices; O Hypocrites! What Whining and Complaining is there by you in these days for your Belly? But for Preaching the Gospel, you have manifested your selves to be Ignorant both of Christ and of the Gospel, by denying the sufficiency of the Light which Lighteth every Man that cometh into the World, John 1. 9. and then put the Letter for the Light, and so fight and strive with your Brethren about your form and several Imaginations of the Letter; one cries up a *Bishop*, another a *Presbyter*, and both of you Ignorant of the true Bishop and Elder. But *John Reynolds*, would'st not thou and thy Brethren be at the Gain from your Quarter again, if Common-Prayer could be dispensed withal? Oh if you be brought into such a suffering Frame! How is it that we have no more of your Company in Prison? Nay, nay, your old Heart is in you yet, and ye would be sucking Lambs Blood still if you had Power, and that the God of Heaven sees, and will take Vengeance on you for it; and that which you cannot do with your Hands, you are doing with your Tongues and Pens, as is manifest. But I have often said, if you could Preach freely; that is, without a set or forced maintenance in the state where you are, that would not at all commend you to God or his People: For you have run, and God never sent you; and therefore you remain so ignorant of him, and profit not them that follow you; for when did Christ bid you go to the Universities of the World to learn him there? And when did he bid you go to such a place, and such a place, and there sit down and Eat the Fat, and Cloath with the Wooll, and Preach the Thoughts of your vain Hearts, as you have done, and would do, and be guarded by the Magistrates Power, that none should speak to you in your high Places, nor going nor coming from thence? O call to mind the day of your fulness, and of your Pride; the same measure you mete to others is God measuring to you; you must be broken to pieces, because you turn not to the Lord for all this: And to the despised thing, the Light in your Conscience, you must come and bow before it, as others have done, before you be healed; and if it give

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1662 you a word to speak, you may speak it; otherwise you must be silent, or you perish: The Lord is arisen, and so if indeed you can kiss his Rod, you may find Mercy; but if you still go on justifying your selves in his sight, you shall certainly moulder to nothing; the Lord hath said it, who is daily gathering his Lambs out of the Mouths of all Devourers, *Glory to his Name for ever.* But what Testimony of Jesus can you either give or suffer for, who have so Vilified and Reproached the Spirit of Prophecie in Sons and Daughters, in Servants and Hand-maids in these Days? For the Testimony of Jesus is the Spirit of Prophecie.

And now all People, I shall lay before you, a little more, the Condition of this *John Reynolds*, and such like boasting Men, who now thus cry up themselves for suffering Ministers of Christ, as to this particular thing. In the former times, before the Wars when the Bishops had Rule, there were some such that could not conform to all the Fooleries of those Days, and so could not enjoy their fat Benefices (though they loved them well enough) and so instead of suffering in *Old-England* fled into *New-England* to avoid the Cross, and so in process of time it came to pass that they got the Magistrates on their side there; and then their Old Wolfish Hearts being still in them, they fell on Persecuting the Servants of God that came amongst them to witness to Truth, insomuch that of late Years they have sucked the Blood of several of our Dear Members in Christ; Three they hanged on a Tree, cut the Ears of others, Tortur'd the Bodies of many with cruel Whippings, spoiled the Goods of many, and Banished others for no other thing, but for owning the Truth as it is in Jesus, and meeting to wait upon him.

Q^y. 8. The Eighth and next Query is such a vain and empty one, that the very setting of it down will be in great measure an answer to it, and it is this.

If there be no honest Men in the World that are not *Quakers*, then is it not certain, that no honest Men ever turned *Quakers*? Then is it not certain, that none but the Wicked ever turned from us, and then where is our shame? Again, if all are Graceless Persons that are not *Quakers*, then how can any Man turn *Quaker* if he will not first acknowledge himself a Wicked and Graceless Wretch?

Ans^r. O Crooked, Twining, Twisting Serpent! How Cunning and Crafty wouldst thou here appear in thy vain Philosophy, and false Science, to cast a Mist before the Eyes of the Simple? Yet, Praised be the Lord, the least Child of Light sees thee well, and the Seed of the Woman shall bruise thy Head, and thou shalt not proceed far, but thy Folly shall be manifest to all, as the Sorceries of *Jannes* and *Jambres*, thy Fathers

Fathers were; for the Lord is already at work the second time to deliver his *Israel* out of *Egypt*, and no Weapon formed against his Seed shall ever prosper; but the Horse and his Rider shall fall, and the Beast and False Prophet shall be taken alive and cast into the Pit, and Everlasting praises shall be Sung to the Lord God Almighty by the Lambs of his Holy Fold, as it is in *Zion* this day.

But let us see how this reasoning of thine would have helped the *Jews* and the *Gentiles* in the first times of the Gospel against the Christians, and so setting down thy words for them, only instead of *Quaker* putting in the word *Christian* thus:

If there are no honest Men in the World that are not Christians, then is it not certain, that no honest Man ever turned Christian; and if so, where is their Glorifying? And if all are wicked that are not Christians; then is it not certain, that none but the Wicked did ever turn from us; and where is our Shame? Again, If all are Graceless persons that are not Christians; then is it not certain, that none but the Wicked did ever turn from us; then where is our Shame? Would this have been good Reasoning, either to have disproved the Christians Doctrine withal, or to have kept the unbelieving *Jews* and *Gentiles* in a safe Condition where they stood? Nay, all must bow to the Son of God in his rising and going forth; for his going forth is prepared as the Sun in the Morning, who rejoiceth as a Gyant to run his Course, and to this Just One must every Knee bow, and Tongue confess; for his Way is in his Light Shining more and more until it be high Noon and perfect Day: And the *Gentiles*, though as honest as *Cornelius*, *Acts* 10. and the *Jew*, though as blameless concerning the Law as *Paul* in his first state was, *Phil.* 3. must bow to him: Yea further, Let all the Angels of God Worship him. But as for the Worlds Inhabitants, both Honest and Wicked, we know that the whole World lieth in Wickedness: And so, before you turn such Christians as quake and tremble at God's Word, and work out their Salvation in Fear and Trembling, you must be content to own your selves to be little less than Dishonest, Wicked, and Graceless Wretches, though into the Truth Sinful Flesh and Blood cannot enter; and though you will not now own the Grace of God to be your Teacher, and so in that respect may be called Graceless; yet you will one day know, that the Grace of God which brings Salvation, and would have taught you, did appear unto you all; and so God will be clear of all your Blood, and your Destruction will be of your selves; and so because you have not received this manifest Truth, the Grace of God to be your Teacher, therefore are you given up to believe Lies, as is manifest.

1662 *Qu. 9.* Thy Ninth and next Question is about Ordination; and then Queries, To what purpose did the Apostles, Evangelists, and Presbyters ordain Elders in every City with Fasting, Prayer, and Imposition of Hands, if every Person that will, may run and ordinarily Preach without any such Ordination? And thou say'st, you may see how Persons were sent forth to Preach in Scripture, *Acts* 13. 23. and 14. 23 1 *Tim.* 4. 14.

Answ. To which I say, that the purpose of God in ordaining Elders in every City, as is mentioned in that *Acts* 14. 23. was not that proud and covetous Men (who have a little Worldly Wisdom only to talk of the Letter and wrest Scripture by) should perk up and set up themselves in the place of God's Elders in God's Church: But that in this Church, by his Spirit in those Elders, the Body might be Edified, and all kept in good order amongst them through Love: Mind, this was the Church of God which was in God, 1 *Thess.* 1. 1. the Body of Christ, of his Flesh, and of his Bone, *Eph.* 5. 23, 24. Not a Worldly People gathered in the Will of Man into a vain Form without the power; not I say, the Synagogue of Satan, who denies Perfection, and the Sufficiency of Christ's Light: And that there is none knows any thing aright, but by the Letter, as this *John Reynolds* pretends is not true; for the Church of God was taught of God, and the Elders in this Church were not brought up at the Worlds Schools of Learning, nor called of Men Master, nor Hirelings, nor Persecutors of the Innocent, as the Presbyters of these days are; but they were Holy Men of God, of mean account in the World, raised up meerly by God's Power, out of the Heathenish and Jewish Worships, to know Christs Spirit, and his Anointing in them which taught them all things; and they were not such as got the Magistrate to help them to great Livings and fat Benefices, and compel all by his Iron Sword to come in to them, but they were Sufferers under the Powers of the World, as we are at this day.

But whereas thou speakest of every Man that is not so ordained, running in his own will ordinarily to Preach, thou may'st take that to thy self, and your selves, who never were ordained by the Holy Ghost, as they were; for when did the Holy Ghost in your Assemblies say, as in *Acts* 13. 2. *Separate such and such, for the work I have appointed them unto.* Nay, nay, you have run and God never sent you; for you never heard his Holy Voke at any time; and therefore you profit not the People at all, but make them more Cunning to Dispute against the Truth, than they were before they followed you.

But what Ordination of Man had *Paul* at his first going out to Preach? See *Gal.* 1. he received not the Gospel by Man, and went not to Man, no not to the Apostles themselves for Ordination and Commission to Preach,

Preach, but immediately Preached Christ, as many have done, and do ¹⁶⁶² at this Day, who go under the Reproach of the name *Quaker*. And so God is Restoring his Church to its Primitive Purity and Power, to the stopping of the Mouth, and confounding the Wisdom of all Flesh, whether called *Pope, Cardinals, Bishops* or *Presbyters* that the true Eldership and Body of Christ, to God's Glory, may again appear: And what Rules and Orders are, and shall be in this true Church, is known to God, and by him Manifested, and to be Manifested to the Body it self, and not to the World; for the World must neither have the right Understanding nor Management of those things, no more than they had in those Days, when it was said, *I stand not to Mans Judgment; for the Holy Anointing must be all in the Church of God for ever.*

Qu. 10. Thy Tenth and next Query, is a plain discovery of thy Folly, and of thy manifest Enmity against the simple Appearance of Truth in any discovery; and though thou say, the Scripture is thy Rule, yet by it thou canst not endure to be Ruled, but plain Language it self is thy Burthen; and therefore thou askest, how it can be said that ever Christ, or his Apostles, or Patriarchs, or Prophets used the words *Thou* and *Thee*, when they never spake *English*? And how can it be unlawful for us to use the word *You* to each other, since the same words in *Hebrew, Greek* and *Latin* that signifie *Thou*, signifie *You* in the Singular Number also, and may be Translated *You* as well as *Thou*, and so it seems thou say'st, *2 Sam. 15. 27.*

Ans. *John Reynolds*, Didst thou Read this Query twice over? Or didst thou at all Consider what thou said'st in it? Was either the Fear of God, or Care of thy own Credit before thy Eyes when thou writest it? Surely neither. But thou hast judged in thy self with thy vain Thought, that because thou hast used to blind thy poor Hearers, and make them believe any thing for Truth thou speakest or writest; therefore it will be so with others: Nay, nay, the Day is dawning, the Lord hath given his People an Eye whereby all Covers are seen through; and to this Light thou hast manifested as much Nakedness and Blindness to be in thee, as in the grossest of them that say Mass at *Rome*, or read Common-Prayer in *English*: Nay, I do believe many of them would be ashamed to argue thus, as thou dost; to wit, because Christ, his Apostles, Patriarchs and Prophets did not speak in the *English* Tongue, that therefore they used not the words *Thou* and *Thee*: How came the Translators to Translate their Words, when they speak to a particular Person, *Thou* and *Thee*, and never *You*, as may all over Scripture be easily found; thou may'st as well say, Christ, his Apostles, Patriarchs and Prophets said nothing at all that is Recorded in Scripture in the *English* Tongue, because they spake not *English*; so the Lord hath
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1662 *W*atched the Wife in his own Craftiness; but thou goest on, and say'st the same words in *Hebrew, Greek and Latin*, that signifie *Thou*, signifie *You*, in the Singular Number also, and may be Translated *You*, as well as *Thou*; which, I say, is altogether false; for *You* is not at all Singular, but Plural altogether, and so the Translators of the Bible knew, and therefore never Translated their Singular Term in the forraign Language to you in *English*, but *Thou* and *Thee*, as is before mentioned; and for that place in *2 Sam. 15. 27*, thou set'st down, and says, it seems that *You* is used to a singular there, it shames thee; for if envy to the Truth had not Blinded thee, thou mightest see that the King speaking to *Zadock*, and saying, *Your Sons and you*, speaks not of *Zadock and his Son*, but of *Zadock and Abiathar and their Sons*, as the very words next after; and in *Vers 29*. plainly shew, and so here thou hast committed that great Error thy self, that thy Generation use to Charge falsly upon us; to wit, in taking a piece of a Verse that seems to make for thy purpose, and leaves out the rest that shews fully the Sense.

Qu. 11. Thy Eleventh and next Query is for the World, where thou undertakest the part of an Advocate for Flesh; not only pleading for the Honour that is below, but also for the Manner of it. Thy Doctrine is very pleasant to the fall'n Man, and the World cannot hate such Preachers as thee; for ye are not only of the World, but chief Master-Builders of the old House of the fall'n *Adam*, who loves the Earthly Honour. But now that *Christ* the second *Adam* is come, the Lord from Heaven, above the Earthly Man, let all Flesh bow before him, and give up his Honour to him; otherwise this shall be fitly applied unto you that *Christ* said unto the *Jews*, *How can you believe, that not only receive, but also seek, and plead for Honour one of and from another?* *John 5. 44.* For *Christ* received not Honour from Men, *Vers 41.* So that tho' there was a time that Angels were bowed unto, which were greater than Flesh, *Gen. 19. 1.* yet a time came that Angels denied that Honour, *Rev. 22. 9.* For now the Son himself was Glorified, of whom it was said, *And let all the Angels of God Worship him*, *Heb. 1. 6.* And at his Name shall every Knee bow, *Phil. 2. 10.* And *Christ* said to the Devil, who was like his Children, that would now be Worshipped, *Thou shalt Worship the Lord thy God, and him only shalt thou serve*: The Devil and *Hannan* would be bowed unto, but the true *Jew* will bow only to God: But thou queriest, and say'st:

Qu. Whether did the Saints in Scripture-times Sin, in giving Honour; that is, (say'st thou) A Civil or Inferiour Honour unto Men, and upon occasion Testifying the same by Honorary Words or Deeds?

Ans.

Ans. To which I answer and say, All that the Saints before the coming of Christ did, is not to be an Example to us now; but we must all now, that would be approved to Christ, take him for our Example, and to follow no Man for our Example, further than they followed, or do follow him; and when the Apostles speak of Honouring all, it must be understood (as in some place is mentioned) in the Lord; and that is not with Cap and Knee, and false Flattering Titles, and Gestures, as the World useth; but in Heart and Truth, as the Spirit of God moveth: So that a Man must first be in the Lord (out of the first fall'n false Mind) otherwise he knows not at all how to Honour either God or Man, but is a Dissembling Wretch, making fair Shews outwardly of Love, where nothing but War and Self-love is in the Heart: See 2 Sam. 20. 9, 10. Jude 16.

Thus Children being in the Lord, do, through the Lord, Honour Parents aright; thus Servants in the Lord, Honour their Masters after the Flesh aright; and so Church-members the Elders, Wives their Husbands; the Ruled the Rulers: Yea, thus they Honour their Faithful Brethren aright; and in a Word, all Men; and so the Scripture is fulfilled in them: But what Honour do these Faithful Ones look for from Men? Nay, nay, they believe and seek for that Honour that comes from God only; and so the Scripture will not help the fall'n Man now to his Honour, which is his Life; but as the Scripture saith, *He that would save his Life, must lose it.* And so all you, Hypocrites of the World, who are giving Honour to Proud Flesh, and receiving Honour from it, cease your Work, and let Christ have his due, or verily he will break you all in pieces with his Iron Rod. But in the end of thy Query, thy Conscience a little checking thee for this vain Work, thou wouldst daub over the matter, by telling People the Honour from below, which thou hast been pleading for, must not be in Opposition to, but in Subordination to God's Honour: Nay, nay, I say, the true Christ, the Son of God is come, and all Power in Heaven and Earth is given to him; and so all Honour, and Glory, and Worship is his due (and the due of none else) to whom be it given of all his Angels and Servants, both now and for evermore. So all People, hearken and hear a word for your good; would ye be Honoured? Then Honour the Lord by obeying his Voice, and he will Honour you in due time, though for doing his Will you loose the Worlds Honour, as assuredly ye will, if once ye be Faithful.

Qu. 12. The next Query Consisteth of a great Boast of the Ministry, as though it were Unrebukeable. And thou queriest, whether that Ministry can be lawfully Condemned as *Antichristian*, which the Lord hath owned and sealed with the Conversion of many Souls.

Ans.

1662 *Ans.* To which, I say if your Ministry were such as this thou speakest of, then indeed it were not safe to condemn it: But where are these Converts thou speakest of; to be a Convert, is to be turned from Darkness to Light, and from the Power of Satan unto God; bring forth the Man that can witness thee to be a Minister of the Gospel this way, that he may give us an Account of the true Hope, if he have it in him: *But Men cannot gather Grapes of Thorns, nor Figs of Thistles;* so thou being such an Evil Tree, as thou hast manifested thy self in these Queries to be, how can a true Convert be expected from such a Ministry? But thou say'st, its in Power, &c. and that many Robbourn-Sinners have been brought down unto their Faces, and to confess that God is in you of a Truth: But I say, it will be hard for thee to bring forth such a Man; for when I use to come amongst you to declare Truth against your Deceit, as the Lord ordered me, I found a heap of hard-hearted Sinners, more like to destroy the Creature, than to be Witnesses of Truth. O shameless Men that bring forth such bad Fruit! And yet, with a Whore's Fore-head, dare take the Scripture which speaks of Prophets in God's Church in God's Power, and apply it to your selves, who deny the sufficiency of Christ's Light in Man; and know nothing but meerly by the Letter without, as thou for thy own particular hast made manifest, and so are sensual, not having the Spirit, as was noted in the third Query.

I observe also, in this present Twelfth Query, the Ignorance of the Grace of God; for when thou hast falsely Boasted of your Ministry what it hath done, thou say'st, is not this the Grace of God that bringeth Salvation? *Tir.* 2. 11, 12. I say no; your Ministry, not being the true, is far from being the Grace of God there spoken of: But if it were the true Ministry, it were not that Grace there spoken of; for the true Ministry is but a service to that Grace, not the Grace it self; for the Grace of God is that which hath appeared unto all Men, and that which brought Salvation to *Jew and Gentile*, as God's Gift without Words or Works, and which was the Teacher of the Apostles themselves, as well as others: And so when People would have been setting up *Paul* for his Ministry's sake, he denied it, as nothing in comparison of the All-sufficiency of the Grace of God, and the Word thereof, to which only at best he was but a Servant. But if it could be manifest, that any under or amongst you were Convinced of the Evil of their Ways in some measure; and so in their Dark Minds set upon a seeking after the unknown God, which is the most can be found amongst you, and that rarely neither; this is no warrant, either for them to stay with you, who are Ignorant of the Way out of Sin unto God, neither is it any proof for you to be Gospel-Ministers,

Ministers, nor your Ministry to be a Gospel-Ministry: For the Gospel-Ministry is not only Convincing, but Converting and Perfecting, *Eph.* 4. 11, 12, 13. which work ye have utterly denied, and so shut out your selves for ever from the Gospel-Ministry; and amongst the Priests of the Letter, Law at best, must you be reckoned, which made nothing Perfect; and hence it is that you are such bitter Enemies to the Spiritual Ministration, or New Covenant mentioned, *Rev.* 8. And such earnest Contenders for the outward Shadows, outward Law, Tythes, Temples, Days, Priests, &c. as is now every where found. But for the True Power, and Gospel-Ministration, it is risen above all your Languages and Tongues, and hath darkened the Glory of all your Fleshly Forms and Likenesses: And the Babes of God are in Obedience to God turned, and turning from you unto this his Power that perfects to God for ever: And *Pharaoh* and all his Host will not now be able to hinder Praises to the Lord God for ever.

Qu. 13. In this next Query thou goest on seeking false Covers to hide thine and your Nakedness, asking, How can the *Quakers* Condemn your Congregations, because of some Wicked Unprofitable Hearers, when Christ himself (say'st thou) did not Convert all his Hearers? And for this thou bringest, *Mat.* 11. 20. and *Mat.* 23. 37. and *Luk.* 49. 4. I say, all this will not cover your Nakedness, Oh ye Teachers! nor your Congregations; for what have you to do to compare your selves with Christ and his Holy Prophets? You that deny the Immediate Revelations and Teachings of God's Infallible Spirit in these Days, and instead thereof, set up Schools of Humane Learning to make Ministers by. O Hypocrites! When will you give over perverting the right Ways of the Lord, and leading the Blind into the Ditch? You that love to be called of Men, *Master, Gretings in the Market, uppermost Rooms at Feasts, chief Places in the Synagogues*, as the *Pharisees* did, all which Christ disallowed? What have you to do to compare your selves with Christ and his Prophets? They are not Hirelings, and Fighters, and Pleaders for the Worlds Gain, as you are: And so, tho' all that heard the outward Declaration, or Sound of Christ, or his Prophets Words were not Converted, yet that makes nothing for you, who have only a Sound, and so Convert none to God: But, as I said before, beget them into your own Images, making them more able to Dispute against the Life of Truth than some others, and so greater will be your Condemnation: But now your Sheeps-Cloathing being pull'd off, the Lord will be Glorified in his Power, in the Conversion of many to himself without you: For he hath rejected your Confidence, and laid waste your Mountain, and the Mountain of the Lords House is on the top of all your Mountains in this great Day of the Lord, where-

1662 in all the Children of the Lord are taught of the Lord, and walk only in his Light, which comprehends and teaches to avoid all the cunning crafty Ways of the Serpent; and now, not in your Congregations, but in that Holy Assembly, is the Swords bearen into Plow-shares, and the Spears into Pruning Hooks, and no War any more learned, but under the Vine and Fig-tree all sit eating their pleasant Fruit, and taking the Cup of Salvation, and both Praying unto, and Praising the Name of the Lord.

But thou say'st, we have Drunkards, Fornicators, &c. among us, as well as you, and that they are with us at our Prayers (if we have any) and that they are not so severely dealt withal as yours are; for, thou say'st, some of yours cast them out, which we do not.

Ans. Yea, thou false Accuser, such are cast out from us, and from the Church of God, and with us they can neither Eat nor Pray, but with such as are Ignorant of Christ, and the Sufficiency of his Light, and know no Light nor Teacher but a Letter without (as thou hast manifested in thy Queries) they may both Eat, and Preach, and Pray; and when you cast out Drunkards and Fornicators from amongst you, you must cast out your selves, for in that Nature you and all Hypocrites are; and so some of you are Drunk with Wine and strong Drink, and some with the Cup of the great Whore, some in the outward Fornications, others in the inward, and some in both; so that your Tables are full of Vomit, and every Bed defiled amongst you. And for the outward Drunkards and Harlots, and such like (though we cannot but reprove and cast them out in that State) yet this we say of them, that they may sooner enter into the Kingdom of God than you that judge your selves free, and are not; for you are so Pained and Conceited, that it is easier for a Camel to go through the eye of Needle, than for you to enter in, and this makes your Wound more Uncurable; for you neither enter in your selves, nor suffer others.

And for those words in thy Parenthesis, whereby thou questionest, Whether we have any Prayer amongst us, shows thee to be a great stranger to us and our Practice; for Prayer with the Spirit, and with Understanding we allow, and are taught to practice, and say with the Apostle, *Pray continually*; but the wicked Hypocrites the Lord rejects, whose Prayers to God are Abomination; and so it would have become thee to have said less of us, and to have judged more soberly and moderately of us, until thou hast known us better than thou hast done; for thou hast little knowledge of us, it seems, by coming into our Assemblies, but only judgest by Here-say, and false Reports, which brings thee under Condemnation and Shame, when the Light now searcheth all things; but your Ways and Practices are well known to such as are now come from amongst you, and so in that they cannot be deceived.

And

And now, *John Reynolds*, to proceed, I see much of the Wisdom of God 1662 in bringing thee forth thus to manifest thy self in thy Queries; and the next three Queries that follow, do, with those already mentioned, fully manifest thy great Ignorance of the Reformation of things brought to pass in Christ; for the Law had but a Shadow of the good things, and yet thou stickest not to plead for it; and so thou hadst need learn the first Principles of the Christian Religion, which thou remainest Ignorant of, before thou be a Christian thy self, much more seeing thou takest upon thee to be Teacher of others; but to set down thy Queries themselves, or so much of them as is the substance of the whole.

Qu. 14. And thy fourteenth Query is, Had not the Saints, in Scripture-times, their set places for publick Worship as well as we? Had they not their Temple, 1 *Chron. 6.* which Christ calls his Fathers House of Prayer, and whips the Buyers and Sellers out of it? &c.

Answer. To which I answer, You have indeed an outward Temple or House made with Hands to Worship in of your own devizing, the Old Popish Mass-house, and so cannot be called the Fathers House of Prayer so well as the Jews was; for the Temple at *Jerusalem* was made by God's Appointment for the outward Circumcision to Worship, in during the Law, as a Figure of Christ's Body to be Magnified, and therefore he whipt Buyers and Sellers then out of the Figure, as he doth now out of the Substance; but you have not only the Enemies Nature in you, but you have brought forth his Work into open view in your outward Temples also, which were never Built by God's Command, and so there is Buying and Selling amongst you, as was amongst them, as every Eye seeth: For there you Men made Priests, sell Words, the Words out of dead Books to the People, and they give you their Money, Glebe-land, and Tythes for them: O filthy Merchandize! The Lord hath shaken his Hand at your dishonest Gain, and is whipping out such Merchants by his Powerful Truth out of his House; and your dead Works, which you sell at so dear a Rate in your Stone-houses, which you call *Churches*, shall no Child of Light ever buy of you: For the true Bread of God, his free Gift, is now witnessed, Praises for ever: One sort of Merchant Priests sell their Sermons and Mass to the People for Money, another sort their Common-Prayer and Sermons, and the third their Sermons and Directory.

And thou, *John Reynolds*, pleadest also for Synagogues and Pulpits, and when thou hast set down Scriptures that tell of the Jewish Temple, Synagogues, and Pulpit, thou askest, if Christ and his Apostles did not resort to these places to instruct the People? To which I answer, First, That whilst the Jewish People stood, Christ and his Apostles did sometimes go into their Temple and Synagogues to Preach the Gospel of the

1662 Kingdom, and so an end of those things, and to bring them out of these things which they and you so much dote on, and plead for: But they did never Command Christians to Build such amongst them, but told them, *Their Bodies were the Temples of God*, 1 Cor. 3. and that *those that abide in the Faith, were the House of God*, Heb. 2. And these Christians never so confined themselves or others to any such place for the Exercise of their Conscience in the Worship of God, but met as the Lord Jesus and his Apostles did; much less did they stir up the Magistrate, and drive the Jews out of their Temple and Synagogues, and the Gentiles out of theirs, that so they might creep into their Houses, and under another Form of Worship live upon the Jewish Priests Tythes, Offerings, &c. nor upon the Maintenance of the Idolatrous Priests of Diana, and the like Idols; as you Priests, to the shame of your Profession, have done, and do at this day: What, have you driven the Papists out of their Mass-houses, and do live upon their Priests Maintenance of Tythes, Glebe-lands, Smoke-mony, Garden-pence, Hand-mony, and the rest of their Foolish things? What, cannot a Man be Born, Marry, Live, nor Die, but you must have Mony for it! O Horrible and Filthy thing! stop your Mouths for ever, for your Folly is manifest to all, and you can proceed no further: And so you Priests of the last Order, called *Presbyters*, did not you drive out the Prelates out of their Houses, which they had gotten from the Papists, and there you sate down Feeding upon the Spoil of the People, as your Fathers had done, and now think much that you are driven out again? And thus you fight with, and drive out one another like wild Beasts, striving each of you to get Power of others to be great in the Earth, and do what you will in your fat Pastures. But, as I said, the Lord is arisen to whip you all out, and to pull down your Nests, and to restore all things to their Primitive Purity, as in the beginning before the Temples, Tythes, Pulpits, and such things were.

Secondly, I consider, that though I read that Christ and his Apostles went amongst the People in their Temple and Synagogues, as we do at this day, to Preach the end of these things, and so to bring People to the Word that was in the Beginning, before all things, that the Worship might be in Spirit and Truth, as it ought to be, *John 4*. Yet I never read, that either Christ or his Apostles got up into their Pulpit, nor ever Commanded his to perk up into a Pulpit of Wood over the People, as a Master of a Synagogue, to tell his Thoughts of the Letter, as you do: For though *Exra*, a Priest of the Law, had his Pulpit or Tower of Wood to Read or Expound the Letter in, in those days, before the Life was manifest; yet now the Life Christ Jesus is arisen, whose Voice in the Heart, and in all places is to be heard, without a Pulpit, and

and without Money, and without Price; and the Apostles Preached this 1662 Gospel in Towns and Countries, where neither Temple, Synagogue, nor Pulpit was, but Tumults rather; and so the Gospel is not a thing that will set up its Servants in Worldly Honour, but indeed the contrary, which *he that hath an Ear may hear*, but the Wicked is so Proud in Heart, that neither Preacher nor Professor amongst them will stoop to the simplicity of it.

The next thing Considerable in this *Query* is, thy twisting and striving to keep up the Honour of the old Mals-house, however, if it be but a Name, though it want the Nature, yet if thou canst save that, thou thinkest better that than nothing; and say'st, What, though the Saints of God are called the Church; yet that cannot hinder the House, where the Church meets, from being called a Church? A Profound Reasoning! What, is this the Fruit of your cried up *Universities*? What, must every Place, where any People meet, be called by the Name of that People? What Logick is this? Surely the Wisdom of the World makes haste into its Nothing again; God is utterly Confounding it. Do you call the place where the Parliament or Privy Council sit, the Parliament or Privy Council? Do you call a Barn, or such a mean place, where the Saints of God now a-days often meet, by the Name of a Church? If we should Reason for the places where we meet, as you do for yours, surely you would Laugh at us, and might then well call us silly Women and Seducers indeed.

But, to go on, thou bringest a Scripture as though thou would'st prove the thing, and it is *Acts* 19. 37. but the place being well weighed shames thee the more; for the words in that place are the words of a Town-Clark, a Worshipper of Idols, and they are these, *For you have brought hither these Men, which are neither Robbers of Churches.* (as K. James's Translators of the Bible have it,) but in the Translation of the Bible by *Besa*, it is, *You have brought hither these Men, which have neither committed Sacrilege; nor, &c.* if Paul had spoken to him or others, and called a Stone-house a Church, as ye do, it had been something to the purpose; but the Heathen speaking there of *Sacrilege*, improperly Translated *Robbing of Churches*, can neither be understood to speak of a Christian Assembly, nor the place where they Assemble; for the Covetous and Idolatrous Copper-smith, and his Rude Fellows, murther'd little what Paul had done to these; but this Sacrilege, whatever it was, it must needs respect something that the Heathen had in great Esteem: But thou bringing this to prove that a House may be called a Church, because of the Church that may meet in it, is nothing at all to the purpose; for thou wilt not say, it's like that the Worshipers of *Diana* were the Church; for he that runs without Light must needs.

1662 needs stumble, if not fall often. So *J. R.* walk more soberly, and take
 W Some Light along with thee, when thou hast to do in such things.

Then the last thing in this thy Query is a secret Confession of a weakness of thy own Arguments in this matter; and thou say'st, What tho' the Worship of God be not so tyed to any place, as formerly; yet there should be convenient places for the Church to meet in?

Ans. I answer, The Worship of God now is not tyed to any set place at all, and so all your set places, that you plead for, are in the will of Man; and the true Church God both hath and will order it, and provide convenient places for it to meet in, though the World cannot hardly afford it on Earth a place to meet in at all. And for that thou concludest and sayest, What though our Churches have been formerly Abused to Idolatry; So were the Temples and Synagogues abused to Idolatrous and Superstitious Worship, yet nevertheless did Christ and his Apostles make use of them: I answer, What use Christ and his Apostles made of the Temple and Synagogue of the *Jews*, is in part before declared: To which this may be added;

As for Christ, he was, according to the Flesh, of the *Jews*, made under the Law, and so he was to cleanse the Temple, a Figure of his Body, and fulfill the rest of the Laws, Shadows and Customs, and so end them all, and through the Gospel bring Life and Immortality to Light, and to Consecrate the New and Living Way through the death of all old things; for he Nailed them all to his Cross, and they died with him; but he arose from the Dead, and not to bring up the old Dead things again, as thou *J. R.* and thy Generation would have, but to make all things New; for saith he that sitteth on the Throne, *Behold, I make all things New*, Rev. 21. 5. Glory to his Name for ever; but none can see God in his Throne, but in the Light that comes immediately from him, which Lighteth every Man that cometh into the World; which the Worlds Builders did always deny and reject, as they do at this day: And for the use the Apostles made of the Temple or Synagogues of the *Jews*, it was, as is formerly set down, to reason with them there of things pertaining to the Kingdom of God; the *Jews*, not the *Christians*, being Assembled there, as the Servants of God; called by the World *Quakers*, do at this day, to bring People both then and now from the Shadows unto the Substance Christ Jesus, who hath said of his Body, *Destroy this Temple, and I will build it again in three days*; and so the three days being come and finished, the Temple that is Holy was built again, and God Worshipped and Glorified in it; but nothing that is devised or loves a Lie can enter into, or be joyned unto it: But the *Jews* were more reasonable in one thing than you *Quakers* of England are, for they suffered *Paul*, it seems, to Reason with them several

several of their Sabbath-days in their Assemblies quietly; but now, if any come amongst you upon the like account that *Paul* did, it's hard for such to escape your Furious Hands, or a Prison in these days: Whereby it appears your time is but short, you are so unreasonable and full of rage.

But the use that those Gospel-Ministers the Apostles made of the Jewish Synagogues, will not serve your turns, O Parish-Masters! for unless you may have them in your own dispose to bring the World into them, to call you Master, and put into your Mouths, it will not answer your lustful Mind: And so indeed, with you that have put the Name of *Church* and *Saints* upon the Wild World; a great Stone-house Fashioned to *Solomon's Temple*, with an addition of an high Steeple (*Babel-like*) with Bells in it, seems most convenient, though it was not only abused too, but even built for Idolatry so much: But for the little Flock of Christ in Cities, Towns and Villages, a less House when they need one, will be as much, if not more convenient: And to conclude, whereas thou intimatest, that your great Stone-houses, which thou callest *Churches*, though formerly used to Idolatry, yet now they are free; I say, thou wilt want proof for this, so long as you continue in the Worshipping and Serving of Creatures; (and *Paul's Doctrine* continues true, which saith, *Covetousness is Idolatry*;) unless you repent and bring cleaner Vessels into your Temple than you do.

Qu. 15. Thy Fourteenth Query was for Set-places, now this the Fifteenth is for Set-times; and thou askest, Had not the Saints in Scripture their Set-times for Publick Worship as well we?

Ans. Yea, I say, the Saints amongst the *Jews* had their Set-times for their Worship better than you; for they were under the Law, and that was their Warrant; but you are neither under Law nor Gospel in Truth, but only Carnal Imitators in your Will, sometimes of the one Customs, and sometimes of the other, as your Self-willed and Self-ended Hearts in your blindness Prompts you unto; and so for this, I say, Love the Light which Christ hath lighted you withal, and it will lead you to Repentance from all your vain Observings; and in the Light wait, that God's good Spirit you may know, and receive to Teach you, and lead you into all Truth, according to the Promise; and so wait in the Light that lets you see your wants, that's the Holy Place, and wait there for him in his Fear, that comes in his own, not Man's time; and be not as the *Heathens*, that think to be heard for their much wording of it, nor spread abroad the Sails of your vain Imaginations, when you Pray as the *Hypocrites* do, lest *Satan* Transformed carry you about, and fill you with the Wind of his Frothy Spirit, making you believe you Pray with Gods Spirit, when it is his own lying Spirit, as his Custom is amongst you to work.

Qu. 16.

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Qu. 16. So thou having spent thy Strength in Pleading for your Set-Places and Times, in Imitation of the *Jews*, thou goest on in this Query, endeavouring to prove your Work on these times, in those places, from the likeness of them, to theirs then. And thus as you do, so do the *Papists* for their Customs, for they Reason as thou do'st: For had not the *Jews*, say they, a Temple and Synagogues; So we: Had not they One High Priest? So we, who is called a Pope, had not they an Altar, and Sacrifice outward? So we; Had not they their Set-Fasts, and Musick in their Temples, and Quiristers, and Tythes, and Offerings, and such things? And so have we, say they: So saith *John Reynolds* here in this present Sixteenth Query: Had not the Saints in former Times the Scriptures Read in their Congregations, *Acts* 15. 21. *Luke* 4. 16. and sometimes Expounded, *Neb.* 8. 7; 8. and Prayed there, Verse 6. and Singing *David's* Psalms there, *1 Chron.* 16. 7. &c. and Blessing the People in the Name of the Lord, *Num.* 6. 23: &c. Well, this was so under the Law, but what wilt thou infer from this, that you may continue the Customs of the *Jews* in such things; that follows not, unless you will deny the Ascension of Christ, *Eph.* 4. from 8. to 17. for the *Jews* were under the Law, and so they had a Worldly Sanctuary, and a Worldly Service, with divers Ordinances of that Nature, until the time of Reformation by Christ raised up, and come again in Spirit, and then says God, *Behold I make all things New*; and so he that is in Christ is a New Creature, Old things passed away, all things become New; New Temple, New Offerings and Service, New Prayers, Singings, Preachings, which no Worldly Man can get into, but all with the Holy Spirit and with Understanding: But thou bringest several places out of the Writings of the Apostles, and *Luke*, as in *Acts*, *Corinthians*, and *Hebrews*, to prove that the Apostles and Saints use Praying, Preaching, Psalms, and Blessing amongst them: Yea, but what is that to you, that deny that Infalible Spirit of God to be Head in you that guided them; and so get the Worlds Wildom, Aids, and Helps instead thereof, to make you Ministers and Saints by. You have indeed in some things a Form of their Works, but the Power being found, not only wanting amongst you, but denied by you; the Children of Light are necessitated to turn away from you, and thus to witness against you.

But thou say'st, Christ did not only Read the Letter in the *Jews* Synagogues, but also Preached from a Text of it: To which I answer, For his Reading, he did upon account of being a *Jew*, to fulfil all that Righteousness of the Law in his day till his Offering up; but that he Preached from a Text, as you Priests do, I utterly deny. For his doing at that time was only this; He being Reading in the Prophet, as

is mentioned in that Fourth of *Luke*, and in providence meeting with that place, which said, *The Spirit of the Lord is upon me, for he hath Anointed me to Preach the Gospel, he hath sent me to heal the broken hearted, &c.* And the Spirit of the Lord arising in him in Life and Power, and Witnessing in him to the fulfilling of that Scripture in himself, *He was overcome with Love and Glory, and so closed the Book, and gave it again to the Servant, and sat down; and so the Eyes of the People were fastened on him through Admiration, and Ravishments of Love and Spirit that was upon him; and so as that Living Spirit gave him Utterance in the Silence of all Flesh, he spoke to them, and Preached in many Gracious Words the fulfilling of that Scripture in the Ears of that Day: And this was Christs doing there.*

But, O you poor naked Teachers of *England!* &c. What have you to do to boast of this Example for warranting your Practice? There was no choosing a Verse in a Chapter in the Will of Man, which you think you can raise most words from, and so consult with your own Imaginations and old rusty Books, how you may raise an Hours Discourse from it, and so divine to please the itching Ears of Carnal Professors, that they may give you outward Honour, Glebe-lands, Tythes, Augmentations, *Easter-Reckonings*, and the like to please your Lusts; and if need be to Fight for you, and lay their Swoild and Law upon all that will not hold you up, and Cry *Peace* to you: O Hypocrites! How have you deceived the poor People with your long wrestlings of Scriptures? But now that the Spirit of Truth is come, it is leading us into all Truth without your help, Praised be the Lord for ever.

And so for Christ his Expounding out of *Moses* and the Prophets, and opening the Understanding of the Disciples to know the Scripture mentioned, *Luke 24.* And *Paul's* Expounding and Testifying of the Kingdom of God, and Perswading the *Jews* concerning Jesus, both out of the Law of *Moses*, and out of the Prophets mentioned, *Acts 28.* is nothing to you who now-a-days (instead of Testifying to the Kingdom of God, and opening the Understanding to know Scriptures, and the Light of the World, which they witnessed unto) do Testifie of this World, Pleading for your Carnal Ordinances, Set Places, Set Times, Bowing one to another, and the like, as is manifest in these Queries; and so instead of opening, shut up the Kingdom of Heaven against Men, and so with those of old, *will neither enter into the Kingdom of God yourselves, nor suffer others;* but are under the Wo, as you and the People, may Read all along in *Mat. 23.* And for Singing of Psalms, it doth not say, that the Saints Sung the very words of *David*, and no other, and that in Rhime and Meeter, in Worldly Tunes, after Mens Inventions, or with Organs, or so; but they Sang as the Spirit gave them

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1662 them utterance in plain words, as thou may'st Read in *Mat. 4. 24. &c.*
 Which thou bringest for Singing, if that may be called Singing, this was a Song by the Persecuted; not the Persecutors, which in the Persecuted Church of God at this day is often Sung, worthy Consideration, but a shame for all Persecuting Priests and Professors to take these words into their Mouths: And the same Apostle in that place, *1 Cor. 14. 26.* that saith, every one hath a Psalm, saith, *I will Sing with the Spirit and with Understanding*; so then a Psalm was a Gift of the Spirit spoken forth from the Understanding to the Edifying of the Hearer; and they were to be silent when that Gift was Exercised as well as others; but your Confused Noises and Temple-songs is but as Howling in God's Ears, and his Childrens Ears in this day; for there the Proud and Scornful Sing Falsly, and say, that they are not Proud and Scornful, because *David* said so, *Psal. 131.* and so with, and amongst you is *David's* Psalms in words used, but the Holy Life and Innocent Love that he Lived in, in Deeds denied, and so the Lord can take no Pleasure in you.

And for that Scripture thou bringest of *Aaron* and his Sons Blessing the Tribes of *Israel* in the Name of God: And *Paul's* commending of the Churches in the closure of his Epistles to the Grace of God, makes as little for your customary Blessings of, and speaking Peace to the Wicked for self-ends, as the Preaching of Christ doth for your Daubing and Divining for Mony; for you are neither of *Aaron's* Order, nor of Christ's Anointing; and so wash you, and make you clean, and put away the Evil of your Doings, and God will Bless you, but not otherwise; and better will it be for you to have the lowest place in that Blessing, than the uppermost Room where you stand in the Cursed Ground.

Qu. 17. Thy Seventeenth and next Query is; Hath not Christ Jesus sent out his Ministers to Disciple him all Nations, and to Baptize them in the Name of the Father, Son, and Holy Ghost, and Promised to be with them to the end of the World? *Mat. 28. 19, 20.* Is not that Baptism with Water? And having set down some Scriptures that speaks of washing with Water, thou criest, Are not they then contrary to Christ and his Apostles that deny Water-Baptism?

Ans. To which I answer, That all this, if it were granted thee, is nothing at all to thine and thy Brethrens Practice, who take a little Water and sprinkle it on a Childs Face, calling it *Christ's Baptism*; for there was Discipling, and Confessing of Faith, and the Holy Ghost, before Baptizing, which cannot groundedly, by you, be said of Infants of a day old, or so; and this thou sawest, which made thee so buſie in the words of that Query there following, to prove Infants sprinkling:

And

And first, Thou goest about to prove it, by saying, The Scripture ¹⁶⁶² intimates that the Children of Believing Parents are Disciples, *Acts* 15. 10. I say to the Children of Light, this Scripture intimates no such thing at all, but plainly holds forth the contrary; for the words there are, *Why tempt ye God to put a Yoke upon the Disciples Necks, which neither our Fathers nor we were able to bear?* Now these Disciples here spoken of, were not Natural Infants, but grown Men, Christian Believers, as the First, and the Twenty-third, and Twenty-fourth Verses of that same Fifteenth Chapter do plainly shew; and so if thou hadst not been a Blind follower of the Blind Guide *Richard Baxter*, whose Argument this is, thou wouldst not, it's like, have offered to bring this for this purpose, for it shames you all for ever: But this Argument being too weak for thee, thou endeavourest by another Argument, as little to the purpose, to prove the Natural Infants Subjects of Water-Baptism, because, say'st thou, they have received the Holy Ghost, or else how could the Kingdom of God consist of such? To this I answer and say, But which of the Natural Infants which you sprinkle hath the Holy Ghost, and which not? How come ye to see this difference? Or, you will say, that all have it; if so, then may People have the Holy Ghost ordinarily by Natural Birth, without hearing; then where is your great Glorifying of your Words or Sermons? But to proceed, thou say'st, Can we imagine that God will give them the Kingdom, and deny them Water-Baptism? I answer, God will give the Kingdom of Heaven to whom it belongeth, and it consisteth not in outward Observation or Washings, as Dipping, or Sprinkling, or so, but in Righteousness, Peace, and Joy in the Holy Ghost: And thou that, with the Papists, attributes so much to Water-Baptism, how comes it to pass, that after all your Sprinkling the Children, as they grow up in Years, many grow up in so much Wickedness and Vanity, as is every where manifest? And as concerning Children of Believing Parents, we deny them to be Believers that hate the Light, and believe not in it, but say, it is *Insufficient*, as before is declared. But as for that *Mat. 28.* which thou and thy Brethren usually bring for your Custom of Preaching and Sprinkling of Infants; I say, it makes nothing for you, who sit down in some Fat Benefice or other, as times favour you, and there Divine from the Letter, as is said, an Hours Discourse or two in a Week to the People for Money: Why go you not into all Nations, as they did, and Disciple the *Turks* and *Indians*, if you will be warranted by this Scripture? But whereas you take the Apostles for your Example, I query first, When did ever the Apostles go to the Schools of the World so many Years to be made Ministers? Did ever the Apostles seek to the Magistrates to compel People to pay them Wages,

1662 as you do, or compel People by their Sword to conform to Christian Doctrine? Or when did they sprinkle Infants, receive Tythes of the People, or Sing *David's* Prayers, Quakings in Rhime and Meeter, as you do? When were they called *Master*, as you are? And many the like things, wherein you differ as much from the Apostles, as Darkness from Light, whereby you shew your selves to be Guided by a contrary Spirit, (to wit) the Spirit of Error: So for ever be silent, and stop your Mouths, for you are both out of the Apostles Doctrine and Practice, as your Fruits make you manifest.

Qu. 18. Thy Eighteenth Query is concerning the Supper; and thou askest, Hath not Christ Jesus given us his own Example for the Celebrating of his *Last Supper*? And hath not the Apostle *Paul* delivered it to the Church, and Commanded the Saints to do it in Remembrance of Christ, and thereby to shew forth the Lord's Death till he come again?

Ans. The Lord's Supper we own; for Behold I stand at the Door and knock, saith Christ, and if any Man hear my Voice, and open to me, I will come in and sup with him, and he with me: And for the Doctrine of Christ, his Eating and Drinking with his Disciples, so we own it in its place, and for its time; but what is that to you, who are both out of the Doctrine and Practice of the Apostles, as by your Fruits is manifest? And so you Eat and Drink unworthily, and thereby are guilty of the Body and Blood of Christ; and so Eat and Drink Damnation to your selves, and do not discern the Lord's Body: And so in witnessing against you and your Practices in this State, we neither Villifie Men, nor Jesus Christ. And thou say'st, What a vain pretence is it to say, We Eat Christ Spiritually? I say, it is vain, if it be but in Pretence; but if it be in Truth, it is the greatest thing, for it is *Eternal Life*; and he that thus Feeds upon Christ's Body is Alive to God: But you in all, your other Eatings and Drinkings, are Dead whilst you Live: And so of you, that would keep People always in the Figures and Signs, saying, *The coming of Christ*, spoken of 1 Cor. 11. 26. is never to be witnessed here: I demand, Whether that Cup which the Apostle said, *The Cup of Blessing which we Bless*, is it not the Communion of the Blood of Christ; And the Bread which we Break, is it not the Communion of the Body of Christ: For we being many are one Body, and one Bread; for we are all Partakers of that one Bread, 1 Cor. 10. 15, 16, 17. I say, Whether was this outward Bread and Wine, yea or nay.

Qu. 19. And in the next Query thou comest over with these things again, saying, How can those Persons be Faithful to Christ Jesus, and Obedient to his Gospel, that refuse to Pray, and Sing Psalms, and Baptize with Water, and receive the Lord's Supper?

I answer and say, If any disobey God in any thing he commands them unto, whether in any of these things, or in any other, they are not Faithful to Christ and his Gospel; but those People thou here secretly shoots at, are taught to obey God in all his Requirings, and so to Glorifie him in their Bodies and Spirits, which are his; and so are we clear before the Lord from this thy Charge, and also from that which follows; for we Revile none, much less those that in Conscience of their Duty to God observe them or any thing else: And so the Reviler must lodge in thine own Bed, who fears not to Revile and speak Evil of such in these days, as in Conscience to their known Duty to God, Worship him in Spirit and in Truth.

But you whose Fear towards God is taught by the Precepts of Men, in vain is all your Worship; for I Testifie for the Lord, that whatever you do, though it had the very Form of the Saints Practice of old, which yours have not, and not led thereinto by the Motion of the Eternal and Infalible Spirit of Life, it is nothing but the Precepts of Men, and Will-worship, and no better than Offering Swines Blood, or cutting off a Dogs Neck: and for the endeavouring to keep up your Custom of Praying, and Singing in mixt Congregations, from the Example of *Jews*, or them that follow Christ; I say, your Hypocritical Praying and Singing is good no where, but Rejected of God; and I see thy Pride all along, that would be comparing your Congregations to those that followed Christ: Nay, nay, for though there was One Devil, yet there was Eleven Saints; but when you are searched, scarce One of many Twelves that hath any true Fear of God before their Eyes is to be found amongst you.

Qu. 20. And whereas in thy last Query thou askest, Whether those Persons that have Experienced the Operation of the Spirit of God in the Gospels Preaching and Administrations, Convincing their Consciences, Melting the Hearts, Humbling the Spirits, and Turning them from Darknes to Light, and have afterwards Tasted much Sweetness, and have felt Soul-Ravishing Comforts in the Enjoyment of God in Ordinances, have not the Witness in themselves that God doth own these, and Bless these Priviledges to them. I answer, Yea, it is thus with all that, in Truth, have the Witness in themselves, that God doth own these, and Bless these Priviledges to them. But those People that go under the Name *Quakers*, have, to the Praise of God's free Love, the Witness in themselves of such Fruits as these amongst them, from the Virtue of the Everlasting Gospel, and its Administration. And therefore we can Witness, that *John Reynolds*, and all such as Condemn this Ministry and Work of God amongst us (as Heresie, or so) are Deceivers, and that they are Strangers to Spiritual Communion

1670 *w* Communion with God, whatever in words they may Boast, who cannot meet with, and enjoy God where we (to his Immortal Praise, be it in Truth spoken) doe experience that loving Kindness and Goodness which is better than Life it self: And therefore, how long may this *John Reynolds*, or any other Seducer or painted Sepulchre talk, before ever they can perswade these whom the Lord hath so loved, not to believe their own Spiritual Senses and Experiences? But to conclude, Whereas this *John Reynolds* in his high swelling Words of his *last Query*, and the 12th, boasts much of his own and his Fellows Experiences of Spiritual things, I refer the Reader to the rest of his *Queries*, and especially the 3, 5, 8, 10, 11, 14, 15, 16, and to the answers to them all; and to weigh all in the Ballance of Just Judgment, and it will appear to him beyond words what may be Judged of them and us.

Thomas Taylor.